

THE WEEKLY GLEANER.

VOLUME V.

SAN FRANCISCO, FRIDAY, JULY 5, 1861. (1861.)

NUMBER 230

The Weekly Gleaner,

A PERIODICAL DEVOTED TO
RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

JULIUS ECKMAN,
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THE ADVANTAGES OF HAVING SISTERS.

The man who has never had a sister is, at his first entrance into life, far more the slave of feminine captivations than he who has been brought up in a house full of girls. He who has not had sisters, has had no experience of the behind-scene life of the female world; he has never heard one syllable about the plans, and schemes, and devices by which hearts are snared. He fancies Mary stuck that moss-rose in her hair in a moment of childish caprice; that Kate ran after her little sister and showed the prettiest of ankles in doing it out of the irresponsible gaiety of her buoyant spirits. In a word, he is one, who only sees the play when the house is fully lighted, and all the actors in their grand costume; he has never witnessed a rehearsal, and has not the very vaguest suspicion of a prompter. To him, therefore, who has only experienced the rough companionship of brothers—or worse still, has lived entirely alone—the first acquaintanceship with the young lady world is such a fascination as no words can describe. The gentle look, the graceful gesture, the silvery voices, all the play and actions of natures so indefinitely more refined than any he has ever witnessed, are unexpressibly captivating. It is not alone the occupation of their hours, light graceful and picturesque as they are, but all their topics, their thoughts, seem to soar out of that commonplace world he has lived in, and rise to ideal realms of poetry and beauty. Nothing so truly Elysian in our life as our first, our very first, experience of this kind.

TREATMENT OF CHILDREN.—Children should be treated with great caution and reserve; should see or hear nothing that may sully the fancy, or prove dangerous in the imitation; nothing that may give a wrong turn to choice, and make them coarse and little in their manner. False steps and indiscretions in parents, are often of very ill consequence; they mislead their children, or teach them to despise them. Thus authority becomes cheap, the relative is disarmed, and the instruction grows insignificant; and though things do not all work at present, they are lodged in the memory, and lie ready for judgment and reflection.

WISDOM.—True wisdom is to know what is best worth knowing, and to do what is best worth doing.

Who has no friend and no enemy, is one of the vulgar; without talents, power or energy.

HOW TO TELL A LADY.

Ten woman shall get into an omnibus, and, though we never saw one of them before, we shall select the true lady. She does not titter when a gentleman, handing up her fair, knocks off his hat, or pitches it away over his nose, nor does she receive her "change," after this [to him] inconvenient act of gallantry, in grim's lence. She wears no flowered brocade to be trodden under foot; nor ball-room jew'ry, no rose-tinted gloves, but the lace frill round her face is scrupulously fresh, and the strings under her chin have evidently been handled only by dainty fingers. She makes no parade of a watch, if she wears one; nor does she draw off her dark, tightly-fitting glove to display ostentatious rings. Still we notice, nestling in the straw beneath us, such a trim little boot, not paper soled, but of an anti-consumption thickness. The bonnet upon her head is of plain straw, simply trimmed, for your true lady never wears a "dressed hat" in an omnibus. She is quite as civil to the poorest as the richest person who sits behind her, and equally regardful of their rights. If she attracts attention, it is by the unconscious grace of her person and manner, not by the ostentation of her dress. We are quite sorry when she pulls the trap and disappears; if we were a bachelor, we should go home to our solitary den, with a resolution to become a better and a married man.

THE RESCUE.

[After the "Sippurim."]

(CONTINUED.)

At this moment Bella entered. Inquisitive, as all the daughters of Eve, she wanted to know what important business brought this stranger, whom she had never seen before, into the house; and that so early in the morning. An important business, she thought, it must have been, as the man left the house laden with money.

"Eh, Mordecai, this is a good Erev Shabbeth, (day of preparation for the Sabbath,) to close so early to large a business; no doubt, it was a good one, too."

"Indeed," replied Mordecai, smiling, "I have made a splendid business; a bargain, which the more I reflect on it, the more lucrative it appears to me."

"This pleases me the more, as I saw the other party equally pleased," continued Bella: "I saw his eyes glow like fire, with joy. Well, Mordecai, will you not show me the beautiful things you have purchased; the pearls, jewels?"

"Never mind these now, my dear," replied R. Mordecai; you are busy for the present, to prepare for the Shabbeth; and, besides, I would prefer not to communicate to you this business on ereb

shabbeth; you might think the whole blessed day of Shabbeth of it, and you know I do not like people to carry themselves on the holy Shabbeth with week day's thoughts; therefore, dear Bella, leave matters till motza-ah shabbeth, (the exit of the Sabbo'h,) or till Sunday; all will come in time yet."

Bella had too great respect for her husband to contradict; she went silent'y to the door; but her curiosity gained the ascendant; she stopped.

"Mordecai, you may do as you like—but, I must tell you, you miss your aim, if you do not tell me to-day. I am inquisitive; this is one of my faults; and, if I am not told, I shall have no shabbeth at all; I shall think to-morrow the whole day what sort of a business it could be; I shall be under a great anxiety, withal, if you keep your secret all to yourself so long," said Bella.

R. Mordecai turned serious and meditative: he had resolved to mention nothing to his wife, lest it trouble her, and mar the Sabbath joy. His gentle reiterated request for her to rest satisfied till Sunday, was not to the taste of Bella; she was not used to be denied any reasonable request. Besides, there was something unusually mysterious about the matter, which filled her with anxiety.

"Mordecai, Mordecai, this betokens no good. You have bought nothing of the man that you could not show me. I am afraid that some misfortune has happened to our people, probably a bilful, (a false accusation), which you, as usual, now, on your hand, bought off with your substance, to keep the enemy from us.—I know your language; I know what you call a making a good bargain."

"As to evil to our people," returned R. M., "thank God, that is not the case. But, if you are determined to learn what has happened, I will, after all, tell it to you. Take a seat, my dear Bella. You will listen patiently, and I hope we shall not have the first quarrel just to-day. I think you will approve of my conduct, and you would, in a similar situation, have acted like me. Dear Bella, you know man has a soul; that soul has its wants, as has the body; only as the soul is of a spiritual nature, its wants are not so easily perceived by sense as are those of the body. Active benevolence is the natural want and food of every non-corporeal being."

(To be Continued.)

POLAND.—LIBERALISM.—In imitation of the example set by their brethren in Hungary, the Jews in Poland have determined to espouse the natural cause and side with the oppressed patriots. I heard that a petition has been drawn up by the Warsaw community, enumerating [if computation is possible in things innumerable] the manifold acts of tyranny committed against Jews, who are more numerous in this country than anywhere else, from the important element of the population, being the only representatives of the middle class, and if native writers may be trusted, they are the exclusive possessors of ready cash in the western provinces of the empire. Although badly treated by the Poles, the terrible and systematic degradation to which the unfortunate race has been subjected by official Russia has now driven them into the arms of their former enemies. The fact is the more interesting inasmuch as it shows the failure of recent

efforts to effect the contrary. The government has lately established a journal at Odessa, having for its object to coax the Jews into sympathy with the Russian State, and to fill them with the hope of speedy reform, while the main body of the old laws is still enforced. But the stern voice of the *Rasvet*, the title of the new organ, does not seem to win the

of the children of Israel.—*Daily Graph.*

FLAGGED CHURCHES.

It was not a subject of tang practical importance that we touched on, in giving our humble ideas in last week's issue of the Gleaner regard churches representing their loyalty raising "the flag above the cross;" it a matter of delicacy, which we could expect to be generally realized. But it is just those abstract ideas that wish to convey to some readers, and we see so many instances of similar cases, in many quarters the gentle reader will patiently again follow us:

The resumption of the subject is far of great interest, as we live in a country so deficient in dignity, and high. Besides, in this country the voice of people is infallible: and if this dangerous dogma can any ways be shaken, i can show that the majority of the United States is no more infallible and not consist of more moral and more material than the majorities of Judea and Babel, we may be able to get the people to bethink themselves, and we are not sure that flagged churches are not rather incongruous for the following reasons.

The church is conservative. Without repeating the definition of what a church or synagogue is, we say: that the church is religious and not republican, royal and imperial institution. The church, though the same every where, is yet in every country bound to be in favor of the government of that country; bowing continually assent, as long as the management of the government, is not quite inequitable. She need not tell that she abides with her children under the one or the other way of management of their state of affairs: and what is fully understood and known, need not be defiantly, reproachfully, and provokingly be told again.

The Church is a universal mother. She loves all her children; she cannot distinguish North and South, black or white. She loves her erring children still; for them, though they may err, and err grossly. She may well say, "I am for old or new relations; but her heart is bleeding when she sees any of her children transpierced for what is no need whatever to be fought for." Therefore, the Church, the sensible Church, is in tribulation; she sees her children have turned their home into a madhouse, into a pandemonium: she cannot speak at all—as declaring for one child, is declaring against the other—and, that "provokingly and defiantly." These are not times to boast, exult, and provoke, or speak without a view to conciliate—she has other ways of declaring her loyalty. "The Church is not a subject in the household." The flag is a symbol, a sign of belonging to a certain party, of being in a degree subject to such a party. And the Church, "the actual Church"

need not, or cannot declare her subjection to any party.

"The Church is a venerable matron." To show a flag, is a way of "speaking," and all ways of speaking are not proper for all persons. The sailor speaks to you by his blue linen [the symbol of the seal]; the fireman by his red body-cover-

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personally, or to spend a fortune to get rid of the disease

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THE
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SAN FRANCISCO: JULY 5, 1861.

Removal.

The new publication house on Commercial st., 2d house from Leidersdorf st., being finished, and the late growth and our devotion to our school, requiring to be nearer the school house, we again removed our office to the old spot which we occupied for almost four years.

The Office of the GLEANER is in the new building on Commercial st., near Leidersdorf, on the third floor, opposite B. A. Howell's offices.

Entrance 514 Commercial street, or 517 Clay street.

Office hours daily from 12-2 P. M.

Memos and orders will be received any time of the day during our absence by Mo. Wolfe, at the same office.

ל'ו:

Sat. and Sun. June 8th 9th. ר'ח תמכה

שבועה עשר בתמ"ה Tuesday, June 25th.

ר'ח א'ב Monday, Ju'y 8th.

תשעעה באכ' Tuesday, July 16th.

ר'ח ח'אל'ל Tuesday, Wednesday, Aug 6, 7,

ר'ח א'ת שנות' (New Year) Thursday, Fri-

day, Sept. 5, 6.

ר'ח כ'ב' [Day of Atonement] Saturday

Sept. 14.

ר'ח ס'ב' [Feast of Tabernacle] Thursday,

Friday, Sept 19, 20.

ר'ח ש'ב' Wednesday, Sept. 25.

ר'ח ט'ב' Thursday Sept. 26.

ר'ח ט'ב' Friday, Sept. 27.

Heptsi-bah Devotions.

Heptsi-bah Devotions are held at the School room, regularly every Friday evening, at 5 o'clock; and Sabbath morning, at half past ten o'clock.

Religious Instruction.

The Heptsi-bah School, for Religious and Hebrew instruction, invites all the Hebrew children in this city to attend, regardless of their nationality.

While this School is open, and earnestly invites all children, regardless of pay, it is to be hoped that those parents who are able will contribute towards its support, and henceforth do their duty to their children and to their people.

Sessions.

AT THE SCHOOL HOUSE.—Wednesday and Friday at 4 p. m.

Saturday and Sunday, at 9 A.M.

AT THE OFFICE OF THE GLEANER.—Monday, Tuesday, and Thursday, at 4 p. m.

WORSHIP OF HEPHTSI-BAH SCHOOL, Friday Evening, at 5. P. M. Sabbath Morning, at half past ten. Parents will oblige by seeing that the children arrive at an early hour.

SCHOOL REMOVAL.

The Church on Sutter, near Stockton Street, formerly used by a German Lutheran Congregation, is now in the course of preparation for the Heptsi-bah School.

The place will be so far ready for Sabbath morning as to give the pupils the necessary accommodations.

THE GREAT DIFFICULTY.

The first difficulty in the present crisis is, to restore people to reason. The North has not turned into a herd of tigers and lions that they should want to eat up the South; nor has the South taken to cannibalism that they ought to be turned into hash. If wrong has been committed on either or on both sides, it may not be of so serious a nature to inflame the passions of the whole northern hemisphere. For a nation to refuse its allegiance to a government has happened before, it even has happened in this country. Sisters not to agree with one another is very sad; sisters to separate from one another, is unpleasant; and to separate in a very unladylike manner, calling one another names, and such names, and tear-

ing one other's respective ornaments from their necks, wrists, and ears, is most disgraceful and unnatural. But, if they have tried to live with one another, and part of them think it cannot be done any longer, are the party of sisters that wish to continue under the same roof, are they to try to arrange matters by a regular fight; scratching faces, breaking limbs, heads and necks? Is this the way that sisters are trying to settle difficulties. Shall the ladies go a fighting, and try which side is the strongest, and try to settle matters by either whipping another into, or from a Union? A nice way that, to bring things to right. These states are joined together by treaty; as is husband and wife; they have sacred interests and property in common; but somehow they begin to have words, quarrel, and either the wife or the husband—for real or imaginary wrongs—wants to run away, is the couple thus joined by the sacred bonds of union, thus to disgrace themselves in the eyes of the world to try who is the strongest to whip the other party, from, or to a loving match!

Surely, it would appear that after fostering such ideas of liberty as we entertain in this country, the North could gain very little by turning the South into subjects, if such could be done; and, should the South carry the point, it will have more than enough to do to keep the negroes in subjection. And thus we humbly think, if parties on both sides were less rabid, and instead of taunts, quarrels and fights, wou'd take steps in quite a different direction—allow passions to subside; allow matters to continue stationary for a time, and the seduced states, for a time to watch their negroes, to support armies and a very expensive government for such it must be—then they would find that there exists much in the Union that ought to be mended, that wants reform: nay, let them even think that they have been greatly wronged, but after all, they would find that this Union, with all its faults, is as good a union as any the south could create. What is the vexatious question? abolition. They wish to secure their property against the "fire eaters" as they call them. Well, the South would find that, of the two evils, the northern abolition—slave resurrection—the former, the abolition cry is the safest after all. But what do we see now? enmity, fiendish attempts against property and life.

Let, then, every true man try to pacify instead of provoking; let ministers show their adherence to the Union by trying to unite what fanaticism and madness—nations at times turn mad as do individuals—have disunited. Let us try by concession to remedy secession. Let the return of the South be encouraged by a humane dignified treatment on the part of the North, and, ashamed of the violence of former steps, it gladly would enter the fold, in time.

EX-PRESIDENT PIERCE ON THE WAR

The Boston "Post" publishes a letter from Ex-President Pierce, which concludes as follows: the very idea of the dismemberment of the Union has always been to me one of terrible significance. Still, if it holds a place in the inevitable march of time—if the noble fabric must

trotter to its fall—there is, I humbly hope, no inexorable necessity that its ruins be stained with gore. If our fathers were mistaken, and time has developed in our system—or the madness of their sons has planted there the germ of an "irrepressible conflict," which forbids us longer to live together in peace, then in peace and on just terms let us separate. Fearful will be the responsibility of those who would cast the last element of human woe—that of arms for fratricidal slaughter—into the general chaos. The wisdom of man fails—may God in mercy guide us.

The Ignorant Papists.

Some time ago, we copied an article from the British Review, stating that Roman Catholic countries seem to be less flourishing, less cultivated, less advanced in mechanical arts, than are protestant countries. In our remarks we anticipated that what catholicism has done before the rise of what is called the reformation, cannot be brought in evidence; as we do not know, whether these countries, had they been Protestant, would not have been more flourishing: nor does the occasional rise of individual genius among catholics bear upon the subject; we referred to national abilities, and as nations, the catholic countries are, if we mistake not, less flourishing, less cultivated, and less morally developed. The following, under the above caption in last week's Mirror, if intended as a reply, interesting in itself, it does not answear the question.

All great inventions and splendid achievements are to Catholic birth. A Papist discovered the Western Hemisphere. A Papist, from Spain drove the first steam engine [see Life of Alvarez.] A Papist printed the first book. A Papist communicated the circulation of the blood to Harvey (see Life of Father Paul) A Papist built St. Peter's, of which Protestant St. Paul's is a wretched plagiary. A Papist first read the field of the heavens, through a telescope. A Papist (and a Pope) first regulated the clock o' time, which computation bigoted Eng'land was obliged to adopt. A Papist was the prototype and model of Lock Molyneux. The Papist orators of the French pu'pit are the grand fount whence all preachers drink their ideas. A Papist gave trial by jury. Papists extorted Magna Charta and subsequently Conformatio Chartarum. A Papist invented gunpowder. Raphael and Corregio were Papists. Papists monopolize dancing, singing, painting, and architecture. Papist taste regulates the very fluctuating tide of human vanity and human dress. The boasted poor-law of England is but a stolen graft from an old tree of monastic benevolence. England, whilst Papist, had two kings captives in her courts (one French and the other Scotch). But it is needless to go any further. The knife and fork you use at dinner are Papist by descent; and the tooth-pick after them is a Papist in origin.

Nor is this all. A Papist founded Oxford University. A Papist discovered galvanism. Papist (Chaucer) was the father of English poetry. A Papist (Sobieski) saved Europe from the Turks. A Papist discovered the compasses. A Papist (Alsted) is held up as a model of excellence for all future princes. A Papist (Kosciusko) is quoted as the truest

of patriots, and most single-minded men. The greatest novelist of any age [Cervantes] was a Papist. The first viewer [Desalle] was a Papist. Two of the greatest poets of England [Pope and Dryden] were Papists. Dante, Ariosto, and Tasso were Papists. All the great musicians [Mozart, Haydn, Cimarosa &c.] were Papist. All that is grand in the architecture of England, York, Canterbury, and Westminster, are the relics of Popish services, and were built by Papists.

STRANGE FREAK OF A QUAIL.—A correspondent, writing from Fremont, crossing to the San Juan "Press," says:

"William Van Bokern, better known as "Dutch Bill," a miner living near this place, has a number of chickens around his cabin, which he takes great pride in feeding and attending to. One evening early this winter, he went out, as usual, to feed his feathered tribe, when he discovered a cock quail in their midst, which was masking himself quite familiarly. Billy supposed the visit to be a temporary one, in obedience to some strange caprice of the bird, and was cautious not to occasion it any fright—believing that when it got through feeding it would fly off to its native haunts; but the next morning the quail was still among his fowls, and has continued with them to the present writing. The chickens treat him with great respect, and have adopted him as one of their number. At daylight every morning he flies on Bill's cabin, and crows and coos till Bill gets up. When he goes out to feed his fowls the intruder flutters around him in greatest glee.

One Sunday morning, a short time ago, Billy lay a-bed rather late. The quail flew on the roof of his cabin, and commenced the usual cooing and crowing. Billy paid no attention to him, but composed himself to further slumber. The quail becoming impatient of his doze, and desiring its breakfast, fluttered down the chimney into the hot ashes of the fire-place. The atmosphere not being congenial, he flew up the chimney again. Billy, after witnessing this concluded to get up and feed his flock. He says he would not take an interest in the Washington wines for his little pet.

REMEMBER.—Send your children to bed happy. Whatever cares press, give the children a warm good night kiss, as they go to their pillows. The memory of this, in the stormy years which may have in store for the little ones, will be like Bethlehem's star to the benighted shepherds. "My father—my mother loved me!" Fate cannot take away that heart-balm. Lips parched with the world's fever will become dried again at this thrill of youthful memories.—Kiss your little child before he goes to sleep.

VIENNA.—A HIGH APPOINTMENT.—Emperor has appointed Herr Joseph Wertheimer a member of the financial commission. Herr Wertheimer, of the "A. Z. d. I.", does not shine by riches, but his talents, intelligence, and honesty have obtained for him universal confidence.

A SHREWD observer once said that walking the street of a slippery morning one might see where the good-natured people lived, by the ashes thrown on the ice before the doors.—J. Chron.

THE CHURCH

We copy the "Expositor," summing up if we be marks to church nomination.

"The northern newspapers and endorsed the administration on the patriotic terms. have to some example. We of the Mount, say, are we at war, and should have an

And what people of the democracy in the church to trifles, in dog people is suppose the state, on a concerning press and instead of lead

We see the in bondage; moves in a move on ste- genial man, the common not suit in a of equality, We read an is written a political and veay irrele regret to sad state; from two in this city odist] con graphical; northern a pers and p coercive w to the sa geographic press and the people they repre them. 1

as a gen a great d pay their salaries want the people t handed might ju own opn by mere church— only rep them, an the mir are not question and get then ap heavenly will ba We do the leg face, an them, know tell. good

THE CHURCH AND THE CRISIS.
We copy the following short item from the "Expositor," and hope not to be assuming if we beg to recommend our remarks to church-supporters of every denomination.

"The northern and eastern religious newspapers and pulpits have almost all endorsed the coercive war of the Administration on the south; and not only endorsed it, but urge it on in the most emphatic terms. The pulpits of this city have to some extent followed this unholy example. We think this is not the Gospel of the Mount. For ourselves we must say, we are altogether opposed to the war, and see nothing in it but evil—evil from beginning to end—if it ever should have an end, and evil afterwards."

And what need we wonder? The people of the United States, have carried democracy into the church. They allow the church to be independent in mere trifles, in dogmas: but the rule of the people is supreme, in the church as in the state, on all matters of vital importance; in all questions of actual life concerning moment. "The religious press and the pulpit follows the people instead of leading them."

We see the church and the synagogue in bondage; the consequence is that all moves in a circle, the people does not move on step further. The independent genial man, whose mind is superior to the commonality, the *uncommon* man, cannot suit the *commonality*. Superiority in a democracy is against the principle of equality, and we see it fare very badly. We read and see much, and most of what is written and what is acted in public, political and religious communal life, is *very irrelevant, common and coarse*. We regret to say it, matters are in a very sad state; we quote this week two items from two excellent religious publications in this city: the one [the 'Pacific Methodist'] complains that the war is geographical; the "Expositor" that the northern and eastern religious newspapers and pulpits have almost all endorsed coercive war. Both complaints amount to the same, namely, that the war is geographical: in other words the religious press and the pulpit repeat the voice of the people, they are led, and not leaders, they repeat the voice of those who pay them. In the state and in the church, as a generality, the people could save a great deal of expenses; what need they pay their law-makers and ministers any salaries to tell what they [the people] want them to say, and thus return to the people their own thoughts back second handed for *high pay*, when the people might just do as they like, and enjoy their own opinions first handed for *nothing* by merely choosing from itself state and church-repeaters. Our law-makers dare only repeat the opinion of those who pay them, and in the church it is the same; the ministers, with very few exceptions, are not teachers but repeaters. In any question the people could just assemble and get the voices of the majority, and then appoint the repeater without paying heavily to get their [the people's] own will back second handed for heavy pay. We do not joke, look your hired men in the legislature and the church into the face, and see whether you cannot read from them, what they will tell you; if you only know what the majority want them to tell. Now why deceive ourselves, what good to hire men to tell us our own opin-

ion "second hand" when we can get them first hand for nothing. The church and the state can brook no superiority; thence we rarely see any but commonplace every-days men and minds clad with honor and emolument by the populace, all they have to do, is to turn the wheel of popular folly, ignorance and passion continually on its own axis—and the people pay heavily for a common echo, when there is wanted an uncommon voice. The northern religious press and the pulpit are "repeaters" of northern opinions, as, probably, are the southern ought-to-be-leaders of southern opinion, hence the current and counter-current of northern and southern fanatic madness.

That there are here and there exceptions, cannot be questioned; but they are rare indeed. Superior men in this country have to pay as dearly for their superiority, as the people pay for inferiority, we see common, commonplace repeaters; it is mediocracy only that the people will allow to exist: it is jealous of talent: the men they uphold must be their own creatures; and, as what is superior in itself cannot be raised, it is mediocracy that everywhere, like straw, rises to the surface. And, being beholden for its elevation to those, below them, they, in return, court the people; hence the ebb of all public matters. This want of independence; this following, instead of leading the people.

We copy the following from the "Boston Register," it being an extract from Rev. H. B. Muzzey's sermon.

HISTORY OF THE FLAG.

"The history of our glorious old flag is of exceeding interest and brings back to us a strong of sacred and thrilling associations. The banner of St. Andrew was blue, charged with a white saltier or cross, in form of the letter X, and was used in Scotland as early as the eleventh century. The banner of St. George was white, charged with the red cross, and was used in England as early as the first part of the fourteenth century. By a royal proclamation, dated April 12th, 1706, these two crosses were joined together upon the same banner, forming the ancient national Flag of England. It was until Ireland, in 1801, was made a part of Great Britain, that the present national flag of England, so well known as *The Union Jack* was completed. But it was the ancient flag of England that constituted the basis of our own American banner. Various other flags had indeed been raised at different times by our ancestors. But they were not particularly associated with, or at least, were not incorporated into and made a part of, the destined "stars and stripes."

It was after Washington had taken command of the fresh army of the Revolution, at Cambridge, that, January 2d, 1776, he unfurled before them the new flag of thirteen stripes of alternate red and white, having upon one of its corners the red and white crosses of St. George and St. Andrew, on a field of blue. And this was the standard, which was borne into the city of Boston, when it was evacuated by the British troops and was entered by the American army. Uniting, as it did, the flags of England and America, it showed that the colonists were not yet prepared to sever the tie that bound them to the mother

country. By that union of flags they claimed to be a vital and substantial part of the empire of Great Britain, and demanded the right and privileges which such a relation implied. Yet it was by those thirteen stripes that they made known the union also of the thirteen colonies, the stripes of white declaring the purity and innocence of their cause, and the stripes of red giving forth defiance to cruelty and oppression.

On the 14th day of June, 1777, it was resolved by Congress, "That the flag of the thirteen united States be thirteen stripes, alternate red and white, and that the union be thirteen white stars in a blue field." This resolution was made public September 3d, 1777, and the flag that was first made and used in pursuance of it, was that which led the Americans to victory at Saratoga. Here the thirteen stars were arranged in a circle, as we sometimes see them now, in order better to express the idea of the Union of the States. In 1794, there having been two more new States added to the Union, it was voted that the alternate stripes, as well as the circling stars, be fifteen in number, and the flag, as thus altered and enlarged, was the one which was borne through all the contests of the war of 1812.

But it was thought that the flag would at length become too large if a new stripe should be added with every freshly admitted State. It was therefore enacted, in 1818, that a permanent return should be made to the original number of thirteen stripes, and that the number of stars should henceforth correspond to the growing number of States. Thus the flag would symbolize the Union as it might be at any given period of its history, and also as it was at the very hour of its birth. It was at the same time suggested, that these stars, instead of being arranged into a circle, be formed into a single star—a suggestion which we occasionally see adopted. In fine, no particular order seems now to be observed with respect to the arrangement of the constellation. It is enough if only the whole number be there upon that azure field—the blue to be emblematic of perseverance, vigilance and justice, each star to glorify the glory of the State it may represent, and the whole to be eloquent, forever, of a union that must be "one and inseparable."

Time would fail me to enter more largely into the details of this history. Enough has been said to show, in some satisfactory measure, the sources whence the materials of our flag were drawn. The old banner of England contributed its colors. Great men made it their study. Washington, Franklin, Morris, Adams, Sherman, and many more of their immortal compatriots, gave it their thought and care. And then it had to be made a fact in the world by the conflicts, bloodshed, and victories, of a seven years' war. It was the flag that was gazed upon by the patriots of the "times that tried men's souls." It is the flag which they bore and followed into the thickest of the fight. It is the flag which they loved and honored, and which at last they compelled their proud enemies to acknowledge and respect. It is the flag which became the symbol of our national independence and glory.

And what precious associations have

clustered around it since! Not alone did our fathers set up this banner in the name of God over the well won battlefields of the Revolution, and over the cities and towns which they rescued from despotic rule; but think where also their descendants have carried it and raised it in conquest or protection. Through what clouds of dust and smoke it has passed—what storms of shot and shell—what scenes of fire and blood! Not alone at Saratoga, at Monmouth and at Yorktown, but at Lundy's Lane and New Orleans, at Buena Vista and Chupatepec. It is the same glorious old flag which, inscribed with the dying words of Lawrence—"Don't give up the ship"—was hoisted on Lake Erie by Commodore Perry just on the eve of his great naval victory—the same old flag which our great captain bore in triumph to the proud city of the Aztecs and planted upon the heights of her national palace. Brave hands have raised it above the eternal regions of ice in the arctic seas, and have set it up, on the summits of the lofty mountains in the distant West. Where has it not gone, the pride of its friends and the terror of its foes? What countries and what seas has it not visited? Where has not the American citizen been able to stand beneath its guardian folds and defy the world? With what joy and exultation seamen and tourists have gazed upon its stars and stripes, and read in it the history of their country's glory, and received from it the full sense of security, and drawn from it the inspirations of patriotism! By it, how many have sworn fealty to their country! What bursts of magnificent eloquence it has called forth from Webster and from Everett—what lyric strains of poetry from Drake and Holmes! How many heroes its folds have covered in death! How many have lived for it and how many have died for it! How many living and dying, have said in their enthusiastic devotion to its honor like that young wond'ful sufferer in the streets of Baltimore, "Oh! the flag—the Stars and the Stripes?" And wherever that flag has gone it has been the herald of a better day. It has been the pledge of freedom, of justice, of order, of civilization, and of Christianity. Tyrants only have hated it, and, the enemies of mankind alone have trampled it to the earth. All who sigh for the triumph of Truth and Righteousness, love and salute it.

Special Notices.

NOTICE.

CHEBRA BIKUR CHOLIM UKDOSHA
The members of this Association are notified, that the regular monthly meeting will be held every second Sunday in the month, at 7 o'clock, P. M. at Platt's New Music Hall, on Montgomery st.

By order,

ISAIAH COHN, Secretary.

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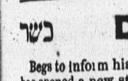
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